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137 occupied by schools and the militia. I found the houses here with gates walled-
133 up for fear of bandits, which fortunately are now no more. It is related that
487 the capital of Yün-nan was once at this place, but owing to the lack of water it was transferred to the present site near the K'un-yang Lake (Tien Ch'ih 滇池).
[508] An aviation ground has been laid out east of Yün-nan-i. Neither wood nor
[374] charcoal are obtainable here, only anthracite which is burnt in open braziers,
[316] the poisonous gases penetrating the street from the houses. The anthracite is mined near the village of Ma-kai 馬街, 15 li south of Yün-nan-i.

Eleventh stage. — From Yün-nan-i to Hung-ngai 紅崖 is a distance of 85 li. Elevation 6,120 feet.

From Yün-nan-i the trail leads along the plain, past a quaint pond near a temple with the houses of the long village of Kao-kuan-p'o 高關坡, opposite, then along the foot-hills for 15 li, which bring us to another small plain which the trail crosses. From about the center of this plain, called Hsiang-yün-pa 祥雲壩 (Auspicious cloud plain; in Yün-nan a *pa-tzu* 壩子 is a plain), another
[241] trail leads south-west to Meng-hua 蒙化, two stages (120 li) distant. Wheat and broad beans were cultivated on this plain. To the right, or north, is a lake of considerable size called Ch'ing-hai-yün 青海雲.[18] A rocky spur closes the plain, where is situated the small hamlet of Shai-chin-p'o 晒金坡.

The track now leads across the rocky spur to the shores of the lake. We find ourselves on another plain which we cross, thence over some foot-hills into a larger plain to the north. Passing through the forlorn hamlet of Kou-ts'un-p'u
[137] 溝村舖, elevation 6,900 feet, with its hedges of *Opuntia monacantha* cactus, we come out into grassy country, the hills being absolutely bare and lonely in the extreme, reminding one of the grasslands of north-east Tibet. To the north there is, however, a cultivated plain, while to the south are the denuded hills. Ahead red cliffs are visible, at the foot of which is a fairly imposing Buddhist temple, and next to it the hamlet of Ch'ing-hua-tung 青華硐 (Azure flowery cave), named after a large limestone cave a short way from the temple.[19] The distance from Yün-nan-i is 40 li and it is a regular lunch-stop, although a poorer place it is difficult to imagine; it consists of about four dilapidated houses or, rather, ruins. The cave, about 120 feet wide, extends some distance into the mountain, the ceiling is very high and there are several side branches.
[764] I followed the main cave for some distance but as the air became foul, and we stumbled on old coffins and human skeletons, we returned, glad to see daylight again. Two li north of Ch'ing-hua-tung is the magistracy of Yün-nan hsien, also called Hsiang-yün hsien 祥雲縣.

From Ch'ing-hua-tung the trail leads directly up the mountain and thence into a ravine surrounded by bare hills, wheat being planted in its narrow floor. Within the ravine, some distance up, the trail leads through the village of I-chiang-p'u 倚江舖, elevation 7,100 feet; the whole village is occupied with

(Ancient Yün-nan prefectural city). Nine li south of Yün-nan hsien is the village of Li-ssu-ying 力士營. Tradition relates that it was the camp (*ying*) of the army of Chu-ko Wu-hou 諸葛武侯 (Marquis Chu-ko Liang) (181–234).

[18] Also called Yeh-ching Hu 葉餅湖. In the center of the lake is a rock resembling a mirror (*ching*), — hence the name.

[19] Ch'ing-hua Shan is the name of the mountain in which the cave is situated.

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has its source on the western slopes of Pai-mang Shan 白忙山 (also written 芒 and 铓), which are visible through Yeh-tsi valley. Part of the waters of its stream are led by ditches to the village, which is inhabited by Tibetans only. The sky is an azure blue, the atmosphere crystal clear, making every rock stand out sharply defined.

In this valley is situated the Hung-p'o 紅坡 Lamasery, called Yang-pa-chen-ling (Yangs-pa-chan-gling,[50] Yang-pa-ching Ssu 楊八景寺), which belongs to the Yellow sect, perhaps so named after a monastery in northern Tibet of the same name. It is, however, also the name of a city in Magadha on the site of modern Allahabad. The lamasery was built in the 18th year of Ch'ien-lung (1753). Hung-p'o is known in Tibetan as Ngü-phu,[51] from *dngul*, silver, and *phu*, the upper part of a sloping valley. There are also two villages called Hung-po, one north and one south of the lamasery.

Ngun-ya village. — Beyond Yeh-tsi we cross a spur and follow along the now more gently sloping hill-side, past another gap, and arrive at the village of Ngun-ya (Kuo-nien 果念); this is entirely inhabited by Na-khi, and is the last pure Na-khi village in north-west Yün-nan. There are, however, other villages inhabited either wholly or in part by Na-khi, across the Yün-nan border in Hsi-k'ang.

At Ngun-ya, or Gun-ya, the Mekong flows in a deep trench imprisoned by steep rock walls. It makes a sharp curve to the east, flows through a defile and encircles the spur on the southern slopes of which Ngun-ya is situated; it makes in fact a double horseshoe bend. (PLATES 168). Beyond Ngun-ya it flows through a very narrow gorge with a tributary descending through a rocky, arid canyon with the pinnacles of the high mountains visible in the distance.

Fuel is scarce here, the nearest wooded mountain being Pai-mang Shan to the east. The people of Ngun-ya are very friendly and helpful to the traveler, quite a contrast to the surly attitude of the people of Yeh-tsi. They are, however, sorely afflicted with goitre. On the road one meets now only Tibetans, stalwart fellows who greet one with upturned hands raised to about the chest — survival of an ancient custom to show that the hands hold no arms.

All along the Mekong on small promontories are more or less ruined watch-towers built of mud bricks (PLATE 169) their walls pierced with loop-holes. It used to be, and still is, the belief that these towers were built by the ancient Na-khi chief Mu Sheng-pe (Mu Sen-pe, as it is pronounced by the Na-khi). But, as has already been related, they were not erected by the Na-khi rulers but by the T'u-fan, against the invasion of Na-khi soldiers led by their chiefs. These towers are to be found all along the Chinese — Tibetan, not political, but ethnic border. They are common north in Mu-li, on the Zho Chhu, on the hills in the Li-t'ang River valley, on the Ya-lung, and in the region of Chiu-lung hsien 九龍縣, south of Ta-chien-lu. They form, in fact, an ethnic boundary line from the Mekong to the Ta-tu Ho 大渡河.

From the gorge beyond Ngun-ya the trail again climbs the rocky, steep

[50] ཡངས་པ་ཆན་གླིང་ [51] dNgul-phu དངུལ་ཕུ